The Theosophical FORUM

DECEMBER 1900

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"Every moment has its duty, and in the faithful performance of that duty you will find the satisfaction of your life. It may lead you to great achievement, or never beyond the humdrum monotonies of common existence. What matters it to you? The surface of things has no part nor lot in your considerations. That which lives when all else has passed away is the desire with which the man was working, not the results he accomplished. The good he loved and served endures forever; the good he strove to do more often dies. You who have learnt somewhat of paradox will not mistake me here.

"Meditation is not inaction; he who thinks so errs. But that which lives in action is the motive and the desire. The form it took passes as all form must, but the soul of it reincarnates and fills with power and radiance all other forms that spring therefrom.

"In entering the higher life the disciple finds a great stillness, for his meditation is his life, not his deeds: and when with heart and mind and full consciousness he grasps the significance of this idea, then indeed he beholds a new heaven and a new earth."

CAVÉ.

ANCIENT AND MODERN PHYSICS.

IV.

The oriental idea of the universe does not differ fundamentally, in its general conception, from that of modern science; but it goes farther and explains more. The physics of the secret doctrine are based upon a material universe of four planes of vibration and a spiritual universe of three planes of vibration beyond matter. This Something in vibration may be given the English name, Consciousness—without entering upon its nature.

Spirit is consciousness in vibration and undifferentiated.

Matter is consciousness in vibration and differentiated.

As we divide the seven octaves of a piano into Treble and Bass for clearness of thought and writing, so the Hidden Knowledge divides the seven octaves of vibration, or planes, into Spirit and Matter. In their ultimate analysis they are one and the same thing, as ice and water are the same thing; but for study they must be differentiated.

The material and physical universe consists of four planes of matter, on four great octaves of vibration, each differentiated from the other as in our physics prakriti is differentiated from ether. The material universe, the ancient physics teach, was originally pure thought, Manasa, the product of the spiritual planes above. This manasic world was differentiated, a real world. That is to say, it was given elementary substances by the union of its atoms in different sized molecules. Some of its elements combined and formed Prana. The prana gathered and formed other worlds, pranic worlds. Then in the pranic world etheric worlds were formed; and finally in the etheric worlds, prakritic globes like the earth were formed. The earth is the center of a prakritic globe, revolving in ether around the sun. The sun is the center of a solar globe of ether, revolving in prana around Alcyone. Alcyone is the center of a stellar globe of prana revolving in manasa around the central and hidden sun of the great manasic globe. These four conditions of matter: prakriti, ether, prana, and manasa are the earth, water, fire, air of the Ancient Metaphysics, the four elements of matter, and are present in every atom of prakriti.

When the atom of prana was formed, it had an envelope of manasa. When the atom of ether was formed it had an envelope of pranic-manasic atoms. When the prakritic atom was formed it had an envelope of etheric-pranic-manasic atoms, each of its encircling etheric atoms being the center of a pranic molecule, and each pranic atom of that molecule being the center of a manasic molecule.

Each atom of prakriti was the material universe in miniature. It held the potentialities of mind, life, and phenomena. In every aggregation of atoms, there were the four planes, each in touch through the Cosmic Mind, its manasa, with every other atom in the universe, with every other globe of whatever kind. "As above, so below," was the secret Key-word. The unity of all the material universe in its prakriti, ether, prana, and manasa, was the corner stone of this knowledge. The three planes above prakriti were called Astral, and in common speech there was the ordinary division into two planes, visible and invisible, or "Spirit," as the invisible was called, and "Matter," as the visible was called. Only in the hidden secret doctrine of physics, and in the open metaphysics which were a "stumbling block" and "foolishness" to those who had not the "inner light" of the physics, were the three divisions of the "astral" made known, and the true distinction between the spirit of the three higher planes and the matter of the four lower was kept out of the metaphysics, or only vaguely alluded to.

There is no "oriental science" because the oriental does not attach the same value to merely physical knowledge that we do. But that must not be understood to imply that there is no oriental physics. In all the matters that interest us now, so far as principles are concerned, the oriental knew all that we know. He knew it thousands of years ago, when our ancestors were sleeping with the cave bears.

"That is all the good it did him," the scientist says. No. That is not true. It is perfectly true that the oriental, the Babylonian who carved on the Black Stone now in the British Museum the five moons of Jupiter, exposing himself to the derision of our astronomers prior to their own discovery of the fifth moon in 1898, did not care particularly whether there were four moons or five, and had no sale for any telescopes he might make, for no one else

cared particularly. But it was not true that he did not care for any and all knowledge that would improve his spiritual condition by giving him correct ideas of the universe and of his own part in it. To him life was more than meat and the body more than raiment. He was more afraid of sin than of ignorance. We are more afraid of ignorance than of sin. He preferred to better men's moral condition; we prefer to better their physical condition.

If one of the Sages of the East could be called up and put on the stand to be questioned, he would say, substantially:

"You are right in regard to your ether, and to prakriti being ether that has been dropped a great octave in vibration. Your physical atom is surrounded by a molecule of ether, this molecule containing many atoms of ether. The chording vibration does produce all physical phenomena.

"*But where did the ether atom come from?* How can you explain how and whence life comes, or what it is? This explains physical, but how do you explain vital phenomena?

"You are wrong in assuming that all the matter of the universe apart from the earth or planets is ether and only ether. The etheric world in which you are interested ends with your solar system. It ends with each solar system, to the people of that system. Between each solar system and another there is another form of matter that is not ether.

"This etheric solar world of ours is very large, many billions of miles in diameter; but it is not the whole universe. You know that the sun and all its planets are revolving around a star in Alcyone. Your astronomers told you that years ago, and they have recently given you the rate of speed as 4,838 miles per hour.

"Did you not see and know that if they had this revolution around a central sun it must be within a solar globe?

"Did you think that the sun and its planets, and other suns and their planets, were tearing their way through the ether like so many fish on a dipsy-hook from a Marblehead fishing smack running before the wind?

"Did it never occur to you that the ether of this solar system must be revolving around this central sun? The whole solar system, ether and planets, are revolving around Alcyone, and the

reason why their minor revolution around the sun is not affected by it is because the solar system is a vast globe of ether, having a thinner and rarer medium to revolve in, the same as our earth has. It is the motion of a fly in a moving car.

"Now fix your attention on this globe of ether; this solar globe. You must do it to get the concept before you. You have known of it all your life without once really apprehending it, for you have never learned to think, or to utilize the knowledge that was given you. The idea is as new and as strange as if you had never known it.

"What lies beyond the surface of the solar globe? Something must; something as much rarer and thinner than the ether as the ether is rarer and thinner than prakriti. Can you not guess?

"It is Prana, the life force of the universe. As prakriti is made from ether, so ether is made from prana. It is made in the same way. Each atom of the ether is the center of a molecule of prana, surrounded by an atmosphere of pranic atoms, exactly as your prakritic atom is surrounded by an atmosphere of etheric atoms. You say that each atom of prakriti is the center of a molecule of ether. So it is. But each atom of that etheric molecule is the center of a pranic molecule. Each atom of your physical matter is triple, not double.

"You say that all physical phenomena come from the chording vibration of the etheric and prakritic atoms of the two planes of matter. Yes. But do you not see that all VITAL phenomena come from the chording vibration of the pranic, etheric, and prakritic atom of the three planes of matter which are in each atom? In the living leaf the three planes are sounding in chord in each atom of it. In the dead leaf, drying up and falling to pieces, only the lower two are sounding in chord. The silver chord has been broken.

"Each atom of prakriti you say has the potentiality of some kind of phenomenon. We add 'and of life also.' The potentialities of life are in every atom of prakriti. Even the atom of iron may live in the blood. It cannot become a part of any living organism until its prana is sounding the chord of life in unison with the ether and prakriti—the threefold silver chord.

"What is the center of this prana? It is Alcyone. There are other solar globes beside ours circling around Alcyone, and we have been considering only our own solar globe of ether. Alcyone is the center of the prana in which they revolve as the sun is the center of our ether in which the planets revolve. As this prana has a center around which we revolve with other solar systems, then it must have a center of gravity.

"THEN THIS PRANA IS A GLOBE.

"The prana does not then fill this material universe. There must be yet another form of matter rarer and finer than prana, from which prana is made, as ether is made from prana and prakriti from ether. Have we any other class of phenomena to explain, except vital and physical? Yes, there is a very important class, MENTAL. And here we have the explanation, if we exercise our reason.

"These pranic globes are floating in an ocean of manasa, matter in its rarest form.

"Each atom of prana is formed from manasa, exactly as ether was formed from prana, and each pranic atom in the universe is the center of a manasic molecule, having an atmosphere of manasic atoms.

"So we are not exact in giving the prakritic atom three planes or octaves of vibration. It has FOUR. You merely surround it with etheric atoms, and this is correct so far as it goes. You only wish to explain physical problems. But there are other problems to be explained, problems of life and mind, and the same knowledge you have explains them as well as the others, if you simply avail yourself of it. That you do not consider the atom as four-fold instead of two-fold is your own fault. I have not told you anything you did not already know. I have only asked you to apply your present knowledge of physics to these problems of life and mind, and apply your reasoning powers.

"The chording vibration in an atom of matter of

"The two planes produces Force, or phenomena:

"The three planes produces Life—the silver chord:

"The four planes produces Mind—the golden chord.

"You say there is no gulf between the prakritic and etheric worlds; that it is one continuous world; that all its phenomena are

by continuity and not impact. That is true, but it is not the whole truth.

"There is no gulf to cross between the prakritic and etheric worlds; none to cross between that and the manasic. The four worlds are one great world, continuous, interchangeable. Through the four as well as through the two, there is continuity and not impact. Whether it is an atom or a world, the four are there. Nothing, no combination of atoms, no matter of any kind, however small or large, can exist in this prakritic world unless it has the four elements, which from time immemorial our philosophers have called Earth, Water, Fire, Air, meaning the four globes or forms of matter in the universe. We do not have to leave the earth to live in the etheric globe. It is here. Nor do we have to go millions of miles to reach the pranic globe. It is here. The problems of light and heat are no easier than the problems of birth and death. The pranic globe is within us; within everything. So is the manasic.

"It is here on these higher planes that the chances for worthy study are greatest. At least we think so, though you may not. We live on the manasic-pranic-etheric globe on precisely the same terms that we live on this of prakriti, and the problems of the three are equally open to us.

"If there are any who care to follow up the line of thought I have opened, who care for the questions that interest us of the East, I will talk as long as they care to listen, provided they will not ask for knowledge that will give them power over others, which cannot fail to be used for evil."

This is but a glimpse of Hindu physics, yet it has helped us in the metaphysics. We now understand the chain of globes—in part. The earth is four-fold. As each atom of the earth is four-fold, so their aggregations give us a prakritic earth, an etheric earth, a pranic earth, and a manasic earth—in coadunition and not like the skin of an onion. They are separate and distinct globes, each on its own plane. It is four down and three up for the Angel entering matter, whether from the outmost boundary of manasic matter, or the surface of the earth, or the cover of a base-ball. The "chain of globes" in the SECRET DOCTRINE represents the unity of the material universe.

The three-fold nature of the astral model is revealed, and the unity of all prakritic things. But more than that, to many minds, will be the explanation it gives of why there are but four planes of vibration in matter; that the highest form of development in prakriti shows only four elements, prakriti or body, sensation or force, life, and mind, and that these last three, present in all things in esse, become present in posse when they work together harmonically.

DISPASSION.

Masters are willing that you should do ought in this world where you come for experience that does not affect you so as to hinder your progress, but the rather aids it and does no injury to any other being.

Many things you may do to understand and analyze human experience, but these must be done with the Light from the Higher Self held constantly in the heart that you may gain the understanding which you seek and that your rate of vibration be not altered. When you find this changed in spite of your strongest efforts to hold the place of peace within the heart, then as quickly as possible after the event has swept over you, or during its progress if it becomes at any time possible for you to do so, bring yourself back to quiet and equilibrium, to your normal condition. Even if you have done what to you seems wrong in the matter; seems at the time an evil, do not dwell upon it, for so your constant thought of it exaggerates the effect. Throw it from your mind for the time entirely. Perhaps it may be long before you can think of it without having your vibrations disturbed, but when that time comes, then look it all over coolly, quietly and with the perspective that time will give you; you will see your part in the event in its proper proportions. You may even see that no other course was possible to you at the time, or you may learn that your seeming evil-doing in the matter contained a lesson which you needed for the understanding of the mistaken steps which perhaps you had condemned in another or others.

Suppose a shipwreck at sea; you with all on board have to struggle for the preservation of life and possibly for the lives of others. Would your testimony as to any of the occurrences going on about you at the time, could it be taken then and there, be worth anything? No. You know nothing but the one thought of self-preservation.

Years afterwards you could give more clearly every incident of that time of excitement and confusion than you could one incident of a period of calm in your life where everything transpired in a quiet succession of events and made no lasting image that you can by any effort of will recall to your memory, as in smooth, level, green expanses there is nothing of which the eye can take note, but in mountainous rugged countries there are many landmarks. The whole scene is too level to make pictures, it is one smooth expanse, where there are no shadows, even as "The happiest lives like the happiest countries have no histories."

But you Theosophists are not likely to know much of such lives, excepting from others, as you have willed to take your Karma as rapidly as you can draw it upon yourselves, as rapidly, sometimes more so, than you can endure it. The greater danger is for you, not that your lives will be too uneventful for you to gain all needed experiences in shorter time than other men, but that being as a rule so full of event that when the periods of calm come as they sometimes do for you, the greater danger is that you will grow restless and restive under these, feeling the desire or need of sensations.

These times are times for you to assimilate what your nature has received; times for you to grow and develope; times for you to gain equilibrium; for reconnaisance. Times for you to view from the proper distance events of which, if you have passed through without being lost in them, you will have clear pictures, be able to see truthfully your mistakes or your achievements, and to store away carefully the lessons they contained for you.

If then the temptation arise in you for some earthly experience, if one more apple upon the tree of knowledge of good and evil still looks tempting, and your taking it will not deprive or injure another; rather than go about morbid because of the self-denial, or vainglorious because you have been able to resist when others have not, or priding yourself that at last you are able to resist desire *when only the gratification of desire causes your resistance*: take the fruit, be sure that there is yet a lesson of good and evil for you to learn; be sure that the learning it does not drag you back or down, that indeed it is in your line of progress, while it may seem to others and yourself to deter you.

"That was the Discipline
To which the living Man himself devotes
'Till all the sensual dross be scorcht away
And, to its pure integrity return'd
His Soul alone survives."

Suppression is not conquest. Development in the right direction is true conquest as it is true education—the leading forth and upwards of the whole nature by the best paths that we can choose or find.

On the other hand if you can look upon the fruit and say "It is fair to look upon, but for me it would prove an apple of Sodom; I know the lesson well"—why then taste of satiety? If you can say: I am strong enough, I can turn from this temptation and put the thought from my mind, my true desire is not to stay longer in this realm of Maya, to be no longer mislead by its delusions, my

eyes are opening and I can see"—then *turn* from it, use that strength, will and energy, that yielding would consume, to send you far upon your way. For you the experience would not contain a needed lesson; for you it would be a waste of time and energy. Worse! It would weaken the will and start the tendency to yield for the sake of yielding.

A mere possible sensation could then be your only excuse for yielding, and of these sensations all you who have begun to take the involution have had enough.

If you feel that you have already made the mistake and partaken to satiety, then look upon that as the lesson that this is possible and useless and let it impress itself upon your mind and heart, not as regret, but as a lesson—*learned.* Be thankful that it is learned, impress it as such, that you go not over it again, that being needless; but the rather take a higher course.

For you are here for experience. If you leave one untasted that you really crave, then you will return again and yet again until that craving is gratified, or the spiritual will must become strong enough within you to turn the desire so completely away from its object and towards a higher one that no possibility of a backward look is left. Are you strong enough for this? Yes, many of you. But do not deceive yourself. Be honest with yourself. There is no disgrace in taking these lessons of life, if they still attract you. You may take them and while undergoing them have time for much valuable work for humanity. They are not hindrances if you require them, and its just here that your judgement must be clear, and that you must submit to no dishonesty from yourself to yourself. That would be the real hinderance.

If it is so that you "kill out desire" by dishonesty with yourself, be sure that "from the dead it will arise again." The process is usually slow, not sudden. Some can kill the Giant at once, others only wound him and then the struggle must continue with diplomacy, endurance, strong, never swerving will, and great wisdom. Yield when yielding will gain you a point of advantage. Hold fast and never swerve when an advantage is gained. When the Giant is within your power, when you have downed him, *then* kill him, but do not attempt it while he still towers over you.

March on to certain victory of self. You will conquer ultimately, but do not let this certainty lead you to think that it will come in any way other than through your own untiring, ceaseless efforts. It is not easy, this mastery of self; proceed and you will see.

Knowledge comes from books; wisdom from experiences rightly understood with the Light of the Higher Self. He indeed is wise who knows when the full measure has been taken.

BROTHERHOOD IN BUSINESS.

We are all looking to the time when universal brotherhood shall be an accepted fact in human affairs. We have the first requisite for its development in the desire that it shall prevail. Among thinking people this desire is well nigh universal. It might further be said that the vast majority of men and women aid progress toward it by work, while many others, equally zealous, and with the same motives, retard that progress by misdirected efforts.

A study of the business life of to-day and a comparison of our present methods of transacting business with those which were in vogue a score of years ago, indicates a trend in evolution toward brotherhood. The growth of such fiduciary institutions as life insurance companies shows it: some of these individual concerns have assets rising into the hundreds of millions of dollars while they stand sponsors for possible widows and orphans in the sum of billions of dollars. Eluding the factors of investment and speculation and retaining the pure insurance only, this business fairly rises into the realm of mutual help and brotherhood. In it is something more than brotherhood, for it includes not only help to others, but self help and sacrifices made for the benefit of the many. It has been truly said that in pure life insurance the insured wins by losing; others are paid for his life. Whatever he expends on premiums is paid to others with no possibility of reward to him.

Of a similar nature to the insurance companies are the mutual aid societies and corporations. Whatever may be the motives of the organizers and managers of these associations it is quite evident what influences the growth of membership; men join them for their own benefit or for the benefit of those dependent upon them. Yet in banding themselves together they have helped each other; each has paid for the chance that he may receive, but the effect is that he has helped his fellows. This, in essence, is one form of brotherhood.

The day of individual fight for life and happiness has passed away; we call that existence savagery when each man hunted for his food, defended himself single-handed against his foes, lived his life alone, unaided by others, or enforced the assistance of others by might. As he grew wiser or advanced toward civilization, he

learned to barter, to exchange the product of his labor with others. He evolved various pursuits, one becoming a tailor, another a boot-maker, another a farmer, and so forth, and these bartered one with the other. Then came the man who bought from each of them and of course sold also to each, and he is to-day our merchant. Next each of these secured servants and the master workman supervised the labor of his help, selected the part each could do best and thus obtained from all the greatest possible return; and he paid them for their work and reserved for himself a profit; and this man is to-day our manufacturer. His value was in his ability to organize and administrate; he introduced the division and subdivision of labor. The more subdivided the work the greater was his profit and more dependent each worker became upon every other one. The difference between the commercial and social life of to-day and that which existed a generation ago lies largely in the greater subdivision of labor and the more perfect organization and administration in affairs.

The law that applied to the small merchant and manufacturer applies with ever increasing force to the great department stores and Trusts of to-day; that is, as the subdivision of labor increases, profits are larger, and the employee becomes more and more dependent on all the other workers: at the same time the employer becomes more and more dependent upon his laborers. While the motive of the combination is for individual gain and primarily for the organizer and management, all gain by the operation; and the trend is distinctly toward brotherhood.

Broadly viewed the Trust is the economic outcome of brotherhood as applied to business. It is the combining of many in order to produce the largest results with the least expenditure of human energy, and the race, as a whole, benefits by it, for the aggregate of wealth is increased far more rapidly than would otherwise be possible. Its effect on the individual members in their relations one to the others, and the question of the division of profits resulting from the combination of capital and labor, are quite another problem and should be studied from its special standpoint. But in principle, the Trust is right, and it stands for brotherhood.

The transportation problem is another case of a similar nature. The stage coach was an advance over horseback riding and the carriage, but the railroad, with its many units of capital invested in a single enterprise, superceded the stage coach. The old wagon, with its pair of horses, was able to transport a ton of merchandise fifteen miles a day at a cost of from three to four dollars, or say, twenty-five cents per ton per mile, and this is replaced by the freight train with its fifty cars of thirty tons each and a cost of hauling less than one cent per ton per mile. Teamsters, hostlers and wagon builders have gone out of business, but there are new employments for brakemen, engineers, conductors, firemen, mechanics, cabinet makers and a host of others. Twenty-five times the area of inhabitable land is opened up to a given market and both producers and consumers are benefited, while the opportunity for the employment of labor is enormously increased. The farmer, the teamster, the hostler, the butcher, the tanner and the harness maker were the principal workers who benefited by the stage coach transportation, but the railroad calls upon almost every grade of mechanic and laborer for some part of the product of his work. It makes men work more for each other and it brings men nearer together. And so the railroad evolves brotherhood.

The steamship tells the same story. It opens the way to international exchange on a broader basis, and because of it the table of the farmer, who lives two thousands of miles from the sea shore, the miner who delves for gold in the bleak Alaska mountains, in South Africa or Australia, is supplied with linen from Ireland and China ware from France, Germany or China, uses forks and knives from England or New York, while his food includes pepper from America, sugar from Cuba, Louisana or Java, oil from France or Spain or Italy, and his house is furnished with the products of the labor of almost every land under the sun. The steamboat and the railroad have united the farmer with all peoples. The motive in each transaction is, without doubt, individual gain, but the aggregate result to mankind is an evolution tending ever toward brotherhood.

The interchange of thought among men has kept pace with the evolution on other lines. The machinery for transporting ideas, the printing press, the post office, the telegraph, the cable, the tele-

phone, has reached a high state of development which just about corresponds with the advance in the subdivision of labor. As the railroad and steamship have bound men together through the products of their labors, so have these other improvements equally united them on the thought plane and offered opportunity for closer and closer intercourse. And these opportunities have been taken advantage of to the greatest extent as is seen in the enormous sale of all kinds of printed matter. Here, too, the motive of inventing and putting these improvements into operation was self-gain by the various individuals, yet the aggregate result is the same evolution toward brotherhood.

In all these cases the idea of brotherhood, or benefit to others, never entered except that it carried with it the prospect of reward; intentionally none of it was altruistic; it was for self. Each has stood for himself and sought to obtain the greatest benefits that he could from his work. If a farmer he was up early in the morning and worked until late at night, this was so that he could plow more and raise a larger crop and have more to sell to the store; he dickered with the trader to secure the very largest possible price for his surplus and felt well pleased with himself if he obtained a trifle more than his neighbor. In the same way the merchant did everything he could to buy at the lowest and sell at the highest price; and the manufacturer, following the same plan, sought labor at the lowest cost, improved his machinery so as to get the largest output from the smallest amount of labor, and held his price as high as he could and still dispose of the product of his factory. Each and every one sought the largest gain for self consistent with his opportunities. And why? So that he could make himself physically independent of all the others; he wanted to be free. As soon as he had gained that point he wanted to make those dependent upon him also free; then his aid went out to his next of kin or to his friends. And this is what men call "human nature," and it is human nature, taking the race as it stands to-day *en masse*. There are of course individual exceptions, but it is not these exceptions with which we wish to deal at present, but with the general conditions. Yet out of this mass of individual selfish motives an actual universal brotherhood is evolving.

The highest state of individual selfishness is probably exemplified in certain of the Trusts. Take, for instance, the much-condemned Standard Oil Trust, that hydra-headed, many-tentacled monster which sends the chill down the back of every socialist and anarchist. What has been the effect of this monster's work on the economic situation? Every manufacture of petroleum is offered to the consumers of the world at but a fraction of the former cost of refining. In the process of building up the monopoly many small refiners were crushed to death by the ponderous blows of the greedy beast; but why? If the archives of the company and its predecessors were examined it would be found that every one of those crushed concerns had been offered an opportunity to come into the combination at a price very much greater than the value of his property at the time, but that the owners held out in the expectation that the Trust would pay them still more rather than fight them; it was greed on both sides and neither is worthy of our sympathy.

The result of the combination showed a saving in the cost of manufacturing, in distribution, in selling and in wastes, and but a small amount of this profit was retained by the owners; in fact the dividends have all been paid out of the wastes saved by the new processes used and which became possible by combination. The bulk of the other profits and savings went to the consumer through reductions in price of refined goods sold. Still, some individuals realized millions out of it, one of the "magnates" being reputed to be worth $300,000,000. Those who thus became rich were the organizers and promoters and these profits are the wages for perspicacity, good judgment and the bravery to go ahead and undertake such a giant task. But for them there would have been no consolidation, no destruction of competition, no vast improvement in machinery, no enormous plants that could manufacture at one third the cost formerly paid, no world-wide markets and no saving of wastes, and the world would have used poorer oil and paid more for it all of these years.

Many of the conditions which apply to the Standard Oil Trust apply with equal force to such concerns as the great iron and steel corporations, the coal and railroad companies, the banks, and even

the department stores. The motive back of all of these is gain for the personal self. And from them all millionaires are made. And paupers, too? That is another question, quite distinct from that of the millionaires. Each problem should be studied by itself.

In a trade, between two men, resulting in mutual benefit, if the aggregate profit be two, justice would admit that should each receive one; neither would have a right to complain. If a combination be formed by a number of men agreeing to pool their issues and the Trust, so formed, should offer the world something for $100,000,000 less than the world had formerly paid for the same thing, and that much less than they could get it for elsewhere, surely the combination would be justified in retaining an equal profit if they could do the work for $200,000,000 less than the thing formerly sold for. This is exactly what the bulk of the Trusts are doing all the time except that instead of retaining half of the profits in most cases the public has received three fourths of the benefit arising out of the combination.

The avowed object of the Trust was gain for the individual members. The broad effect has been a mutual benefit to those who built it up and to the great consuming public. The organization is but an intermediate step between competition, or trade warfare, and Nationalisation. By it men band themselves together to secure the machinery with which to work to the greatest advantage. The power thus concentrated admits of easy distribution and the material allows the highest degree of selection; this applies to brain as well as physical labor. The entity once conceived and brought into life grows within outward and ever perfects itself in all of its faculties; it draws to itself the best in its field; it discards the poor and weak; it constantly improves its products and augments the output; it saves where others would waste; more wealth is turned out with less human energy consumed. With each extension of its business its organism grows more complex and the parts are more dependent on each other and on all the rest. It is a living entity, whose work is production (creation) and which, if taken as a whole, approaches brotherhood nearer than anything else previously devised and manifesting on that plane. The army, on its plane, (that of preservation and destruction) alone compares with the Trust.

CHILDREN AS TEACHERS.

When we talk of teaching children, of forming their minds and hearts by suggestions taken from the experience of our own lives, we are often forgetful of the greatest truth which underlies all life.

We think of the children as new beings, as fresh, unmolded potencies, as young and tender plants, which we can bend this way and that; and, doubtless, if we are filled with a spirit of gentleness, tolerant kindness, and, above all, bright good-nature, our attitude towards children will help and strengthen the growth of their unfolding natures.

But in thinking of children as new, fresh lives, to be molded by us, we are making the greatest mistake possible. "Be not deceived by curls and dimples," said Emerson; "the baby is a thousand years old." And, indeed, every baby is a thousand years old, or even thousands of thousands. And I do not allude to the heredity of the child's body, which is the latest growth of our ancient humanity, itself the outcome of ages of life gone by before man was man, though these long ages of life all play their part in the nature of every child and resist, stubbornly or gently, all our efforts to mold it to our will; I allude rather to the heredity of the child's own soul, which is very full of age, and has, indeed, passed through infinite experiences before taking to itself a new body in its present birth.

The child, born to-day, does not come, as the song has it, "out of the no-where into the here"; it comes, rather, from eons of past life in this world of ours through all its ages, and in other worlds before this world of ours was yet woven out of the shining star-dust. The baby that seems to know so little, to grasp so feebly at the things of life, has really had a mighty history. He has passed through the life of the old lands, has seen the wars of the Middle Ages waged round him, in a body of flesh and blood, which he laid aside to enter this new body after a period of rest and refreshment in the paradise of peace. Before the Middle Ages, he lived through the Dark Ages, as history calls them, which were yet so bright with the life of saintship and faith; before the Dark Ages, that same child now crooning to itself one of the old, everlasting songs of man, lived through the magnificence of Rome, the glory of Greece, the power

of Persia, the mystery of Egypt; and before that, in still older lands, in Chaldea, in India, mother of nations, that same child lived and struggled, sorrowed and rejoiced, loved and died. And in older lands, whose ruins now crown the hills like great challenging enigmas, in the oldest lands of the world, in Kopan, Palenque, Peru, or where the desert sands of Gobi drift over cities long buried, whose very names tradition has long forgotten to whisper through the dim halls of time—in old lands like these, and in days that are long since dead, that child lived a human life, full of joys and sorrows, and there sowed the seed of future life, some of which is to bear fruit to-day.

And there were yet older lands, now long since sunk beneath the oceans, or hidden under the ice-sheets of the poles; there, too, the child lived and saw the sunlight. And beyond that there are other vistas, dim, misty, vaporous, as mankind descended from angelic worlds and drew about him the first shining garments of mortality; long eons of hardly human life, where all was the innocence of Eden; there, too, the child of to-day has had a part.

And so the baby comes to this world again, heir to an infinite past, the heritage of his own soul; and, knowing this, we shall be less inclined to mold and change that nature with its rich store of potencies for good, its heavy burden of tendencies for evil, which the child itself must live out, watching the seeds sown long ago come to their fruition, their ripeness, their maturity; reaping the harvest of good deeds done; triumphing over weaknesses; conquering deep-rooted evils; rising above once darling sins.

We shall pause before trying to mold and shape a destiny, which Time himself has been molding and shaping through long ages, and which has its roots still firmly fastened in a golden past of the Eternal, before Time was. We shall know that wiser heads than ours would be needed to guide and guard that life with its infinite potencies; that even the wisdom of archangels would fall short of that high task, which is guided indeed by the child's immortal spirit, the brooding divinity, in its turn enlightened by the Highest.

And wisely abstaining from a too officious interference in a work which has been going forward from the everlasting, we shall

rather think it our one duty to let the genius of the child develop itself, unfold its destiny, as a tree unfolds its leaves in spring time, and gradually open to its fullness, like a rose in the sunshine; and, watching the new-old life thus opening, we shall come to understand that the child has far more to teach us than we have to teach the child.

And first of these lessons is that very lesson of our infinite past, for few children, indeed, are born into the world, who have not clinging about them some memories, dim or vivid, of days gone by; and, if we will, we can learn from their lips, which have not yet kissed the idols of earth we worship, many a secret of the vanished years.

They come laden with memories, and we, in our blind wisdom, try instead to crowd in on them our own superstitions, our sordid aims, our mean hopes, our false sciences. They come with a gleam of glory round them, some shining memory of the paradise of peace they have just left; and we, instead, teach them our own false doctrines, our religions of envy, hatred and all uncharitableness. They come with some of the innocence of the earliest human races, who lived when our planet wore another face, in dim, long vanished lands; and we hasten to wipe out these fair memories with our own low aims and ideals, till we have made of these new-born souls, beings as vain, as sordid, as earthly, as we are ourselves.

And, instead of bringing to perfection those flowers of the soul whose seeds were sown so long ago, instead of lightening that burden of evil which every soul brings with it—else it would not return to birth at all—we steep the new life in our own atmosphere of folly and darkness, so that it adds new burdens and ever heavier veils of illusions, which will darken, not lighten its future path.

If we allowed the children to be the teachers, we should long since have come into the clearest understanding of this great secret of re-birth; we should realize the long ranks of life that lie behind each of these children, and each one of ourselves; if we allowed the children to be the teachers, we should long ago have reached a certainty as to the oldest history of our planet, the earliest races of all, before sex-life had begun, for it is to this dim, mysterious past that every child-life reverts; if we allowed the children to be the teach-

ers, we should long since have learned the secret of that paradise of peace between death and birth, which is the provision of Divinity for weary and life-worn souls.

This and much more might we learn, if we allowed the children to be the teachers and to suggest to us the wordless truths they know; and this we shall do in years to come, when a little of the sordidness of this our age is worn away.

And let it not be supposed that these lives of ours are too mean and insignificant for these high and celestial destinies. There are no mean lives among men, and none insignificant; but all are full of endless potencies for weal, endless potencies for woe. Can not the eyes of the meanest, the most insignificant, take in the whole blue dome of the sky, the broad beauty of the green earth, the radiant mystery of the sunlight, the starry immensity of night? Can not every soul that seems most poor and insignificant, feel something of the mystery of the twin angels of our world, of love and death? Will not every life, however mean and insignificant, be brought face to face with the eternal enigma, after a few days, a few weeks, a few months, a few years? Does not every meanest and narrowest heart of man contain within it that glowing spot of light, that has gleamed since the eternities, that dim "I am" which shall one day become one with the infinite Light?

Therefore no souls are mean, none are insignificant; but all are attuned to high destinies, fitted for abounding joys, tempered through bitter sorrows, and this very seeming of meanness, of the insignificance of our lives, is itself but the cunning veil of destiny beneath which our divinity, in silence, in secrecy, is weaving its perfect web, whose warp is infinite time, whose woof is boundless space.

That ancient divinity which moves so silently in our hearts, and from whose shadow we have created all the gods of our religions, has been for ages working out its perfect plan; shall toil at it yet for ages, before it be completed. And it is not among the wise and prudent of our worldly life, the men whose minds are full of the subtleties of sciences which are to-day, and to-morrow are forgotten; it is not in the ideals of those who have been stained and sullied by our sordid life, that we shall look for a sense of our divinity, but in the heart of a little child.

T. S. A. DUES

Member's dues for 1901 are payable in January as follows:

BRANCH MEMBERS should hand One Dollar each to the Secretaries of their Branch.

MEMBERS AT LARGE should send Two Dollars to the undersigned direct.

SECRETARIES OF BRANCHES should see to it that each member pays in his dollar to the Branch at once, and should remit to the Treasurer an amount equal to one dollar for each member on their roll, whether their members pay in or not.

HOW TO REMIT MONEY. Postal orders are preferable and should be drawn to order of the undersigned. Please bear in mind that checks cost from ten to twenty-five cents for collection when drawn on other than New York banks. Do not send registered letters.

A. H. Spencer, Treas.,

Box 1584, N. Y.

THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are:

1st. The formation of a nucleus of universal brotherhood without distinctions of race, creed, sex, caste or color.

2d. The study of ancient and modern religions, philosophies and sciences.

3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma or personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they demand for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race or religious belief, who aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this."

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th Street, Cincinnati, Ohio. Admission fee, $1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, $2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co., P. O. Box 1584, New York, N. Y.

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The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

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